BYELORUSSIAN YOUTH
БЕЛАРУСКАЯ МОЛАДЗЬ

Vol. 6, №. 4 (50) 1979 Год 6, Но. 4 (50)



Byelorussian Dolls made by Mrs. I. Panucevich and Mrs. L. Bilenis

Published by:
THE BYELORUSSIAN AMERICAN YOUTH ORGANIZATION

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THE BYELORUSSIAN STEREOTYPE

A little bit of knowledge is a dangerous thing and less knowledge is even more dangerous. This epigram is especially applicable to scholars of Russian history who, having only a superficial knowledge of Byelorussia and her people, make inane and ignorant comments about Byelorussia and her people. Just as the "Sambo" stereotype emerged in the antebellum South to describe the Negro, a stereotype just as damaging has been used by twentieth century scholars to describe the Byelorussians.

In order to deny the Negro slave his freedom and to keep him in the schackles of slavery, nineteenth century American scholars promulgated the "Sambo" stereotype in their so-called "scientific works" which described Negroes as a "race with exasperating habits" and a typical slave as "childlike, improvident, humorous, prevaricating, and superstitious." A stereotype just as deragatory has emerged about Byelorussians. Byelorussians have been described, by twentieth century scholars mind you, as depressed peasants of the marshy borderlands who are "... one inch shorter than the average in European Russia, slightly bloated with small deep set grey eyes, and are the most wretched and backward people in Europe." The Byelorussian women have been described as blonde and attractive when young, "but they fade faster and earlier after marriage than in many other parts of Eastern Europe."

Why has such a stereotype evolved? There is no doubt that this stereotype had its origins in the opulent manors of the land vested Polish and Russian aristocracy who did everything in their power to deprive the Byelorussian peasants of their rightful share of wealth that their toil produced. The nineteenth and twentieth century scholars of Czarist Russia lent credence to the stereotype originating in the "Northwestern Manors", in order to maintain the authority of the Czar and his noblemen in Byelorussia.

Ignorance, more than any other reason, best explains why this stereo-

type survives to this very day. Scholars such as Nicholas Vakar and Hugh Seton-Watson are simply ignorant about Byelorussia and the Byelorussian people. Seton-Watson, a British historian and a student of Russian history, occasionally dabbles with Byelorussian problems. He scantily touches on Byelorussian nationalism in his monograph **The Russian Empire 1801-1917** and expounds the Byelorussian borders in his monograph **Eastern Europe Between the Wars 1918-1941** just long enough to invoke the stereotype created by a people which he romanticizes.

Watson writes: "The White Russians of North-Eastern Poland are among the most wretched and backward people in Europe. Very few have much national feeling. A White Russian nationalist group (BNR) subsidized from Germany published in 1939 in occupied Prague maps of a Greater White Russia extending almost to Leningrad and including areas inhabited by Ukrainians, Russians, Poles, Letts, and Lithuanians. There is no evidence that these schemes ever enjoyed sympathy or interest among the peasants of Polish White Russia."

This excerpt is indeed interesting, for it depicts Byelorussians as apolitical peasants, who have little or no national feeling; however, in a paragraph which follows, Seton-Watson does not hesitate to write "...it is probable that the majority of the population of Polish White Russia would prefer union with their kinsmen in the Soviet Republic of White Russia rather than a return to Polish rule." Seton-Watson completely reverses his prior position here by speculating that, given a choice, these peasants with little or no national feeling would prefer union with their kinsmen, implying that the Byelorussians do have national feeling vis-a-vis the Poles and Russians. Seton-Watson does not seriously address himself to the question of an independent Byelorussian Nation. He simply dismisses the idea as follows: "The creation of an independent White Russian sovereign state does not seem a serious possibility."

Seton-Watson has accomplished what no Soviet historian has ever accomplished; that is, he has denied the Byelorussians a right to their own sovereign state in four paragraphs of unscientific, deragatory, insulting, and unresearched writing. By using a stereotype developed by both the Russian and Polish landlords, Seton-Watson has effectively invalidated the efficacy of his thesis.

It is impossible to justify the use of ethnic or racial stereotypes in scholarly works, especially in this day and age. Writers who rely on the use of these absurd stereotypes to promulgate a particular thesis reveal their ignorance about a particular subject, and they do both themselves and others a huge injustice. As we have seen, stereotypes are used to deny people life, liberty, and justice. Education about other peoples and cultures is the way to eliminate the ignorance which permeates through

UNDERSTANDING THE SOVIET SYSTEM

Printed below are excerpts from a speech given by Tatiana Khadarovich at the Foundation for German Society in Munich, Germany. The speech was printed in "Religion and Atheism in the USSR", № 12, 1978.

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Yesterday, it was a year since I arrived in the West. Paris accepted me and I am grateful for that. During this year I studied the Western press, listened to speeches, gave speeches myself and also participated in press conferences. I also noticed in statements in the Western press, that the speakers often state: "We have to defend human rights in the Soviet Union. There are people there, who are fighting for human rights." In connection with this "defense of human rights in the Soviet Union", I would like to add this correction. To my sorrow, there is **nothing to defend** in the Soviet Union, because there a human being has **no rights.** In the Soviet Union one can only try to achieve some kind of rights. In the Soviet Union there are no human rights, but only a lot of obligations. A child, only born, is obliged to the government for its birth. I will give you a few examples to illustrate the obligations of the Soviet citizen.

Every citizen has the duty to defend the honor of the Soviet Union in any situation, that means he must defend its ideology, education, art. In order to comply with this obligation, one must destroy a man's dignity. Everyone who ilves in the USSR must be a citizen of the Soviet Union. Every human being is obliged to live only in his republic, and is not allowed to move anywhere else. Every human being must avoid another human being who wants to leave the country. Everyone who lives in the USSR must elect the Soviet government. If he does not want to vote, he is forced to do so, even though there are no free elections in the Soviet Union. There is only one candidate on the ballot. Every Soviet citizen is obliged to live in the place where he is registered. In order to move to another place of residence one must obtain a special permission. Usually this is very difficult. Every Soviet citizen must work. Well, here in the West, I often hear about the unemployment problem, well in the Soviet Union there is no unemployment. I could explain to you in detail what this really means, but it would take me from my present topic. Therefore I will only say, that every human being in the Soviet Union must work, including women. Even in cases where individuals are financially able

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many so-called scholarly works. We, as young Byelorussians, must educate those who know little or nothing about the land of our fathers.

George Azarko

not to work, they still must work. If an individual does not work, he or she can be charged at any moment with criminal negligence, and as a "freeloader", they can be sent to a labor camp. Every human being must hide his thoughts and feelings, especially if they are contrary to the ideology of the Soviet system. Every individual must abadon his ethnic (national) identity. Every human being in the Soviet Union must be without compassion, he must be harsh — that's the way he is brought up from childhood. He is told that he is surrounded by enemies. This indoctrination is started in kindergarten and it never stops.

Even if it sounds paradoxical, every human being in the Soviet Union must **steal.** The whole Soviet system is established in this fashion. A man is forced to steal, otherwise he cannot live because he will betray his friends, who do steal. I can give you many examples which would show you that in the Soviet Union a subtle case of robbery is going on. This is the normal life style in the USSR. Strange, even though stealing is destructive, it has a useful purpose for the Soviet government. Its usefulness lies in the fact that it gives the government an opportunity to hold every individual citizen in a state of bondage. That is every Soviet man and woman knows that they are stealing and that if they do something against the system ,the government can use this fact in its political prosecussion. I am telling you this, so that you can understand why 250 million Soviet people cannot do anything under such a system. Thus, because of this duties and obligations, Soviet citizens are linked to each other since one hand washes the other. All of them and each one of them depend on one another.

The Soviet constitution clearly states that every Soviet individual must become an atheist. This is evident in the statements of the constitution, which declare, that every citizen must build a communist society. Every Soviet human being, every family must educate their children as atheists. This obligation is especially terrifying to believers. Just imagine for yourself: the father and mother are believers, their children go to kindergarten and later to school. A religious person must tell his child that there is no God, he is lying, even though he himself believes in God. However, he has another solution. He can tell his child, "There is God, but in school you say that there is no God." Thus the believing individual teaches his child from small to sin; that is, either be a hypocrit and lie, or become an atheist.

There are many more obligations for a Soviet citizen to follow. In addition to the above mentioned obligations, the Soviet citizen must always say that the Soviet system is the **freest** and truly humane; so that the Soviet Union is really the most humane country in the world. From

this attitude stems the most important duty of a Soviet individual and that is the duty to lie to himself, to his children, to all of you.

Sixty years have passed, and what happened to that citizenry? They are quiet now, trained by blood, hunger, executions, the destruction of the most industrious portion of the population — the so called kulaks. This citizenry is numb, without words and light. Numb ridden of religion. This is truly a society of faceless robots and peoples without any rights, and only in this fashion they have equal rights.

And what about the Church? What happened to religion? From the very beginning, when the Soviet government came into power, the churches were systematically destroyed. All of you know that. The churches were vandalized, the priests shot and exiled. The churches became stables, warehouses or were simply demolished. Some time later, the Second World War took place, and the Soviet government needed its citizens to defend their country. Then their "great leader and teacher" and "friend of the children", Joseph Stalin toasted to the health of the people. That's when the destruction of the churches was stopped. The Church was needed. The government recognized that the people needed their faith, and with the help of the Church they could be influenced. Thus, those churches which remained intact started to "function". The people started to attend church services, and they were not prosecuted. But the trouble is, that from that time on the Church became subjugated by the Soviet government. And when it was declared that the Church and communism are almost the same thing, the Church did not even oppose that, but accepted it. Thus this terrible dilemma continues until today. If a child is baptized, the law does not object, but the parents and God parents must have their passports with them. From the passports the necessary information is recorded in the church registry. From time to time the church records are reviewed by certain officials and with the consent of the church personnel the information is copied and passed on to the officials where the parents of the child are working. The administration then takes the "necessary steps" to discipline their workers.

Editorial Comment:

The Church has indeed become subjugated by the Soviet Government, and it has silently acquiesced in this arrangement Not only has the Church in the Soviet Union been complacent, but Constantinople has also been complacent and unjustifiably so. One begins to wonder how the Patriarch of Constantinople can, in good conscience, continue to be in communion with the Patriarch of Moscow. Obviously, the Patriarch of Moscow is not the true representative of the Orthodox faithful in the Soviet Union. Instead, he is the representative of an atheistic government.

The real dilemma in Soviet-Orthodox relations is one that affects

SUBJECT: RUSSIAN FEARS

Most Americans probably think of the Soviet Union as "Russia", a country populated by "Russians." The Russians wish it were so, but today they make up less than 50 percent of the population of the vast U.S.S.R. and the birthrate doesn't favor them.

There are 50 nationality groups in the U.S.S.R. with population of 100,000 or more and 22 of them have more than a million each. Andrei Amalrik, who left the Soviet Union to take up a new life at Harvard's Russian Research center, wrote recently, "This variety of nationalities, part of which were independent states or belonged to other states during the past century, contradicts the unitarian Soviet system. The conflict is somewhat mitigated by the existence of national republics, but their autonomy exists largely on paper; the central authorities always try — sometimes cruelly sometimes subtly — to replace the national languages and traditions with common Soviet traditions and the Russian language."

When those two Russian diplomats who had been caught spying in the U.S. were exchanged recently for five men freed from the Gulag, one of those men, a Ukrainian, brought home to the free world just how crushing this "russification" program can be to a proud nationality.

Valentyn Moroz had spend 14 of his 43 years in Soviet jails. A scholar and historian, Moroz had defied "russification" of his native Ukraine by presenting the facts about how the Russians were trying to smother its nationality.

Amalrik says, "...'russification' is due less to the strength of the Russian central authorities than to their weakness. Their weakness is caused first by fear of the decreasing percentage of Russians in the national demographic balance and second by a crisis of ideology."

Valentyn Moroz — one brave voice — clearly rubbed the Russian authorities the wrong way, for he demanded cultural freedom for the Ukraine. Indirectly he was speaking for such other distinct nationalities within the Soviet empire as the Georgians, Byelorussians, Estonians,

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many Orthodox Byelorussians directly. Orthodox Byelorussians in the Free World do not recognize the Patriarch of Moscow, since Byelorussia falls within his jurisdiction. Yet, at the same time, many patriotic Byelorussians in the Free World fall under the jurisdiction of the Patriarch of Constantinople, who clearly recognizes the authority of the Moscow Patriarch over our enslaved brothers in Byelorussia. This is a moral dilemma, and yet Byelorussian Clergy has never addressed itself to this problem. Young Byelorussians deserve an answer.

The Editors

Latvians, Lithuanians and Armenians — not to mention the satellite Communist states of central and eastern Europe.

Soviet policies designed to wipe out nationl consciousness from among their subjects range from mass deportations from ancestral homelands all the way to murder, according to Moroz. And nothing is sacred, he says. A few years ago holy Ukrainians icons were "borrowed" for use by the Soviet government. Even though their return had been guaranteed in writing, the people of Ukraine have not seen them since 1963. In another case a Soviet official in charge of "cultural affairs" ordered the burning of highly-prized, centuries-old graphics in the Lviv museum.

Valentyn Moroz, as he stepped into the light of freedom, set an example for the rest of us, it seems to me. He has learned important truths from terrible experiences. Undaunted, he kept on writing and speaking out for the freedom of his people's heritage and culture, despite the dangers to him personally. He has proved that the longing for freedom can be stronger than the weapons of tyrrany. It is often ignored in international relations, but it is a power in the human spirit to be reckoned with.

Ronald Reagan's newspaper column for release by King Features Syndicate Friday, May 25, 1979.

Editorial Comment:

It is true that the longing for freedom can be stronger than the weapons of tyrrany. A good example for us Byelorussians is Michal Kukabaka who protested against russification of Byelorussia in his writings. In his essay, **The Stolen Fatherland**, he writes, "... It was here, from time immemorial, that my forebears had been living. This very land consists of the ashes of innumerable generations of my countrymen. And I, their descendant, have an undeniable right not only to this land, but to my native language as well — the right to be Byelorussian."

Protesting against the violations of human and national rights, Kukabaka renounced his Soviet citizenship and petitioned the Supreme Soviet of the U.S.S.R. to allow him to leave the Soviet Union. He was refused permission to leave, put in an asylum, and later released. On October 19, 1978 Michal Kukabaka was arrested for the fourth time and recently sentenced to three years.

The Editors

WHO ARE THE SLAVS?

It is said that one in every twenty Americans is of Slavic origin, and that one in every three Europeans is a Slav. As little as these ratios may matter in our shrinking and increasingly amalgamating world, they seem to be relevant and justify our reply to the question: Who are the Slavs?

By origin, the Slavs are Europeans. On the map, their sphere in Europe today stretches in the West to the same Elbe-Mecklenburg-Trieste line where they were over a thousand years ago. At that time, barbarians like their western neighbors, were loosely organized tribes, whereas today — to name them all, the **Russians, Ukrainians, Byelorussians** (the Eastern Slavs, some one hundred and sixty million people); **Poles, Czechs, Slovaks, Lusatians** (the Western Slavs, over forty five million); **Slovenes, Croats, Serbs, Bosnians, Montenegrins, Macedonians** and **Bulgarians** (the Southern Slavs, some twenty eight million), are part of a complex multi-national society in which each has its own pattern of more than a millenium of history and culture. Since the post-World War II alignment of Eastern Europe they are divided into five states, of which three are federal (USSR, Yugoslavia, Czechoslovakia) and two non federal (Poland and Bulgaria); since 1945 they are for the first time in recorded history united, not in an all-Slavic Empire but in a world of the new socialist order of Eastern Europe, in which they are numerically preponderant and politically dominant. Hence, their significance and potential role in the world of tomorrow.

What distinguishes the Slavs from other families of nations is their language. There is a fundamental similarity between their spoken and written word which has remained the strongest bond among them. The closeness in speech and the ability to understand each other have created emotional and spiritual links between the Slavic nations in their homeland as well as in their new settlements in foreign lands. On the other hand, the differences between Slavic written languages developed during the past two centuries, became the strongest factor of their divergent cultural evolution. Today every single Slavic nation possesses its own literary language, its own sophisticated literature, its own culture. It is this **multiformity** of the Slavic world, based more on differences than resemblances, which makes so intriguing the predicating of the unity of Slavic peoples of today, and every pondering about their destiny in the future.

Rado L. Lencek
Professor of Slavic Languages
Columbia University, New York

DRYHVICHY - DREHOVICHY

In order to understand fully the historical importance of the evolutionary process of the Land of Turau, let us return to the very beginning of its population, even though this has not yet been fully studied. Anthropologists agree that, before the arrival of Slavic tribes, the territory of Eastern Europe was populated by representatives of several language groups. One of which was the Baltic group and it occupied the area of northern and central Byelorussia. These various peoples left behind ceramics of three distinct types, which they used and which were found in excavations. They were: the stripped ceramics, the type found in the western part of the Dzvina river and the type found in the area of Smalensk. However, no Baltic tribes lived in the southern part of Byelorussia. It is not certain which people originally inhabited this territory. It is known that at the end of the first millenium B. C., a new wave of tribes arrived and settled in the southern part of Byelorussia. They assimilated the autochthonous people living there, and lived there until about 500 A. D. Ethnographers are trying to determine whether these people were Slavs, and they have yet to reach a definite conclusion. The abundance of their artifacts, which belong to the zarubenetski culture (pots decorated with groves in a geometric pattern), have been described in the previous issue, especially about the excavation findings between the Prypiets and Stviha rivers.

During the middle of 500-600 A. D., new tribes arrived on that territory. These people were definitely Slavs, and were called Duleby, the name of the tribal unity. This was also the time when there were migrations from the fortified settlements to open spaced dwellings. This makes it difficult to find any well preserved artifacts from that period. However, excavations were undertaken and once again pots which were preserved in grave mounds were found. Due to the elongated shape of this pottery, it was named the Prague type ceramics, or karchak. This kind of pottery was found on the entire territory of the right shores of the Prypiets river. What exactly happened during this transition period is not known. There was either a peaceful assimilation or a cataclysmic event. Due to expansion and migration the population divided into a few tribes — among them the Dryhvichy, Dzeraulane and others.

The most significant findings from that period (fifth century A. D.) were discovered in 1937 by R. Jakimovich, most of which were pots containing earth and ashes. Excavations done on settlements that were erected on previously existing enforced dwellings, showed two cultural ceramic styles, the zarubenetski and the Prague type. The ceramics styles of the Prypiets group is unique, due to the isolation of its populated areas by marshes. Therefore, the Dryhvichy who lived there are unique. Bet-

OFFICIAL STATEMENT

Throughout history humanity has struggled for the dignity of freedom and justice.

The Byelorussian people are proud of their heritage of independence and cultural achievement which dates back to the ninth century. The Byelorussians were among the first to print the Bible in their native language and to develop a systematic code of laws. During the "Golden Age" in the sixteenth century, Byelorussia introduced the principles of the Renaissance to Eastern Europe.

Byelorussia successfully rebuffed many challenges to its autonomy, but in 1795 it was overwhelmed by czarist Russia. However, the people of Byelorussia never surrendered their love of liberty. On March 25, 1918, when the Soviet Union was distracted and weakened by World War I, the Byelorussians reasserted their independence.

Although the Soviets seized the country again within a short time, people of Byelorussian descent throughout the world have never relinquished their determination to re-establish their homeland as a sovereign state. They look to March 25th each year as a symbol of their hopes and proud traditions.

The Byelorussians are a shining example to all freedom-loving people. In tribute to their indomitable spirit, I designate March 25, 1979 as Byelorussian Independence Day in Connecticut.

Hon. Ella Grosso, Governor

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Similar statements and proclamations are obtained from Mayors, Governors, Senators and Congressmen by Byelorussian communities throughout the United States.

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ween the Duleby (the first settlers) and Dryhvichy existed an evolutionary relationship. At the beginning, the Duleby did not occupy a very large area. Later on their successors, the Dryhvichy, expanded towards the North. However, the original center of the Dryhvichy territory remained in the Prypiets basin with the famous city of Turau as the capital. Expanding North, the Dryhvichy, came into contact with Balts, whom they assimilated. Their expansion proceeded on the tributary rivers of the Prypiets, on the route of the Dniapro river, and the Berezina and its tributary waters. Along these routes one finds their typical names, such as the river Duleba, Dulebka, villages — Dulebno, Duleby and others.

Raisa Stankievic

A LITTLE BIT ABOUT ME



Writing about myself is something I really don't like to do but, since Byelorussian Youth asked me, here are some "vital statistics".

I was born in Europe, in a beautiful Bavarian town — Garmish-Partenkirchen. It is located in the valley beneath the Alps. I really don't remember this beautiful town since I was just a young child when I left — only one year old. My family and I came to the United States of America back in the 50's. We moved to the town of Passaic, New Jersey and that is where we remained. My schooling began in Passaic. After my graduation from high school, I went to Alphonsus of St. John the Baptist Junior College in Woodcliff Lake, New Jersey. I am now attending a computer programming course at Chubbs & Sons Institute in Short Hills, New Jersey.

During my early school years I studied the Byelorussian language which was taught by Mrs. Maria Kipel. Byelorussian is my native tongue.

My love for poetry began in my early years of school. When I was around nine years old. As the years went by, I always wished to have my writings published. Finally my chance came, thanks to Mrs. M. Kipel. Now I am sharing them with you.

Besides poetry, I enjoy skiing, horseback riding, swimming and tennis. I indulge in the many things I do very often.

Rahnieda-Eva Zemojda

SERENITY

As a gull glides gently across the sky
So you touch my mind
Easing my problems, erasing my sorrows.
Together, touching, face to face we lie
Two bodies, one mind
Loving the yester days,
Longing for tomorrow.

COLOR HAPPINESS

Sunbeams and lemon drops
Daffodils and baby chicks
Lemon-aide and hot summer days

Flowing hair and yellow — gingham dresses,
Smiling faces and pineapple sundaes,
High school proms and the full moon rising.
Happiness — could it be the color yellow.

LITTLE GIRL

Once a little girl,
so fast a woman.
The innocence in her eyes
will soon mature.
The secret of life
she holds within
and soon a little girl
is no more.

As childhood fades
a new is born.
A child no more,
a woman is sworn.
Her freckled face
has somehow changed.
Her chubby legs
have thinned and curved
and what was just a mass
of bones has somehow
shaped into a form.
A figure of beauty
which may someday bring
another little girl, so fast a woman.

UTOPIA

Utopia's a place,
It seems that men reside in,
in their dreams.
But what's the value of it's sake
If you can't be there when you're Awake.

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To understand this thought is not
difficult, but to believe its truth
each day
in every act
will lessen
thunder's anguish and
lightning's frustration
thus making each day's sunshine
longer . . . warmer . . . as you
embrace the reality of lifes involvement
and grow taller
and grow stronger
which enables avoidance of thunder
and lightning — not out of fear —
but through the discipline that
wisdom affords to those who
absorb the sunshine of life
not with laziness
but with love . . . . .

FRIDAY — 10 P.M.

When we met . . .
I found beauty in you and
you found that in me

After we met . . .
we enjoyed that first beauty
and those that followed, but —
We must not forget . . .
That before we met . . .
your beauty had not come from
me,
nor mine from you, but came

From others who . . .
were not you to me
nor me to you

Can we then . . .
discard that beauty given to us
by others who have shaped
this beauty of ours today
which they do not share in?

For if we should . . .
would we then lose
our beauty and each other.

NOUNS

2:A.M. and coughing, sitting up in
bed.
Starlight coming through my
window:
"Betelguese?"
I wonder.
I should get a chart, learn
"Pleiades" from "Ursa Minor",
"First and second magnitudes,"
galactic
somethingorothers, and then
No longer wonder, sitting up in bed;
Exchange awe for knowledge.
Nouns common and proper — —
How many truths
does "Truth" destroy?

RAINBOW

Rasberry jellie beans,
purple foam on orange honey,
pears jumping on sunset
mountains,
water colored baloney,

Strawberry smiles . . .
green birds are flying,
deviled eggs, and pink
bacon fat a frying . . .

Blueberry bubbles crawling
to the sky . . .
poping in golden colors
blinding our eyes . . .

TODAY AND TOMORROW

Dense as a white den
Beyond the shadow
of the sun's rays

I relieve myself to
relieve my mind and
thoughts to sleep

To never awaken
again the same
as before

AIRPORT 1979

I was grumbling all the way to the airport. Although it was weeks since I had last seen Raya and I was anxious to hear all about her trip to Australia, I couldn't help but begrudge her for choosing to fly in on a Saturday. After all, **Saturday Night Live** had been pre-empted for three weekends in a row and tonight's "return" telecast promised to be a winner. All week long, I worked like mad to catch up on my backlogged homework and even started reading ahead. Having done that, I felt I could take it easy, relax and curl up in front of the TV on Saturday night to watch my favorite program. But NOOOOO! It had to be my luck that Raya was returning tonight — 8:00 P.M., United Airlines, Flight 8, Gate 5. Oh well, I figured all hope may not have been lost since 8:00 o'clock was not that late and, if there wasn't too much traffic, we could easily make it home by 11:30, right in time for the show.

I couldn't have been more mistaken.

Upon pulling into the airport parking lot, I mercilessly scooted my brother and Mr. Shukieloyts (my colleagues on the welcoming wagon) out of the car and, like a Gestapo agent, ordered them to shake a leg into the terminal. What I had expected was to greet a "mile-a-minute about Australia" Raya, take her by the arm and wisk her back across the lot and into the car. Fast. Efficient. No nonsence. What lay before me beyond the terminal doors prevented me from taking any such action.

As it happened, in my anxiety to get to the airport on time, we arrived early. Nearing Gate 5, we noticed a small group assembling around the entrance to the gate. A man with a movie camera stood among them. Surely, there must be someone famous on boared Raya's plane, my brother and I agreed, as we headed for the restaurant for a quick snack.

Hurrying back to the arrival gate after having eaten our Salisbury steak dinners, Mr. Shukieloyts, my brother and I witnessed a scene of utter confusion. The previously inconsequential assemblage in front of Gate 5 had now grown into a sizeable crowd. Suddenly, there were more cameras and I began to recognize the familiar faces of television newsmen. A certain tension, an uneasiness was thick in the air. Some faces looked thoroughly bewildered; mine was one of them. Others appeared conspicuously frightened, their physiognomies twisted with worry. What was going on?! The next few minutes brought forth the exciting, if frightening, news: United Flight 8 had been hijacked. (Forget SNL, I thought to myself.)

What followed was a nightlong vigil of waiting and worrying about whether or not all the passengers would get off the plane in one piece. Apparently, a middle-aged California divorcee was holding the passengers hostage, pending her request for a "letter" to be read by Charleton

Heston over national television be granted. (I figured if this looney gets her way, SNL won't be aired tonight anyway.) The scary thing was that she claimed she was carrying explosives.

At the risk of sounding smug, I'd never been more bored in my life. Regardless of the fact that some relatives and friends in the waiting room were near hysteria, it seemed doubtful to me that the woman would cause any more trouble than she already had. After all, the place was crawling with police. FBI agents had long since infiltrated the plane. Surely such a force could overcome a confused and probably very frightened 49-year-old woman.

I spent my time running around with the reporters trying to keep tabs on what was going on. The event triggered a renewed dose of interest in journalism on my part, as I was able to witness firsthand the breaking of a hard news story and view for myself the manner in which the reporters handled it, on the spot.

My brother, George, ingeniously utilized the situation to conduct an impromptu public relations campaign for "Byelorussianism", running from reporter to reporter informing them that Raya, a Byelorussian political big whig en route from a major Byelorussian convention in Australia (via LA), was on board. He got the word Byelorussian in as much as possible and offered all those interested an exclusive interview with our noteworthy emissary.

As for Mr. Shukieloyts, he was about as excited about the whole thing as I was. We changed shifts taking naps. By this time, it was nearing 3:00 A.M., Saturday Night Live was long over and both of us were feeling more like Saturday Morning Dead.

At about 4:00 A.M., the "ordeal" was finally concluded with the following anticlimax:

Having been overtaken by an FBI agent, Hilda the Hijacker was calmly escorted out of the plane. Her "explosives" turned out to be cosmetics. Impatiently, we waited for the rest of the passengers to be let off the plane. Mimicking the motley assortment of "stars" (Dino Martin, Sue Mengers. Theodore Bikel, Sam Jaffe) who accompanied her out of the plane and into the terminal, Raisa Stankievic, Byelorussian political activist and now, hostage/celebrity — a woman who's rarely at a loss for words — calmly stated: "no interviews, please."

Danchyk Andrusyshyn

GARDEN STATE BAYO ACTIVITIES

Despite the growing number of members going away to colleges and to play soldiers, the New Jersey B.A.Y.O. managed to participate in many Byelorussian activities: we managed to elect a new committee, we performed throughout the Christmas season, at the Byelorussian Independence Day and — were even able to hold together for some important functions in the spring.

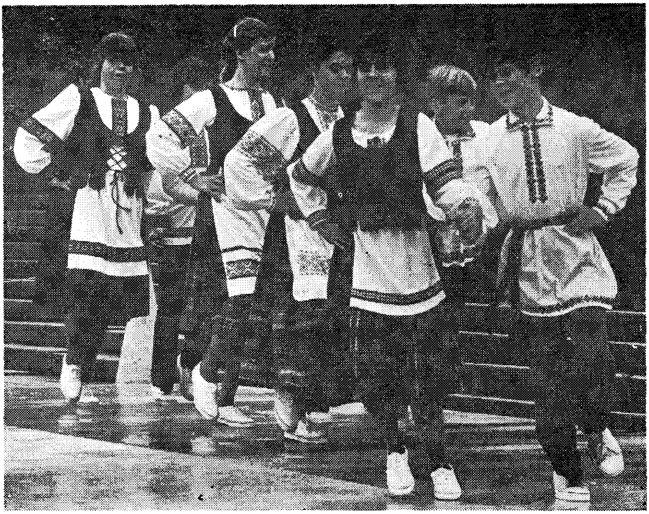
The festivities during the Christmas season were mostly the responsibilities and the function of the younger kids, many of whom are not yet old enough to become full pledged members of the organization. To start the season, this group visited the Boy Scouts Museum and the National Headquarters of the Boy Scouts of America in North Brunswick, N. J. They decorated a Christmas tree in traditional Byelorussian style. The tree featured different kinds of dolls, straw figures and ornaments, and embroidered artifacts. The Byelorussian Christmas tree at the Museum was on display for several weeks and it was covered in the American press. Later, during the traditional Christmas, the younger group visited Byelorussian families and sang Byelorussian carols.

In March, several members of our group went to Trenton, where Gov. Brendan Byrne signed a proclamation dealing with the Byelorussian Independence Day. Also in March, an election meeting was held. Since the attendance was relatively poor and the people present were quite busy with school work, the only accomplishment was the election of new officers. The new officers for 1979 are the following: President — Luda Rusak, Vice President — Alice Kipel, members — Nata Rusak, George Kipel, Bernadette Hutyrchyk and George Azarko.

The three biggest affairs of the year were still to come. The first one was the third Byelorussian Festival at the Garden State Arts Center. During final exams and after many frustrating and some successful practices and meetings, the dancing group Vasilok performed brilliantly on stage on May 19th, 1979. During that day the younger group Matylki also performed several dances. They were also quite impressive, considering they have only completed their second year of existence as a dance group and most of them are not yet teenagers. They are: Taisa and Geneg Dubiago, Kathy Miranovich, Steven Dubiago, Andy Silwanowicz, Laurie, Pauline, and Greg Lysiuk. Excellent job, Matylki.

I must also say that in addition to performing at the Festival many members of our group did substantial administrative jobs as members of the Festival Committee. We also sold several hundred tickets.

Two weeks after the festival came the next activity. This time it was Canada. This activity was quite huge and proved to be a tiring undertaking. We traveled to Ottawa to participate in the Homeland-La



Matylki performing at the third Byelorussian Festival

Patrie Canadian Festival. In 48 hours we covered over one thousand miles and performed three times. This festival attracted very many ethnic groups from Canada and the United States. The Byelorussian Youth Toronto group was also there, as well as Byelorussian musicians from New York, and Danchyk Andrusyshyn. We were very tired but enjoyed it very much. We would like to take this opportunity to thank the Byelorussian Canadian Alliance for inviting Vasilok for the occasion.

The last stage and very busy activity for the year was the Middlesex College Festival. This festival has developed into a sort of tradition for the members of the BAYO, N. J. Chapter. We also participated in the administrative activities in preparing this festival. The festival is held in June of each year and proves to be a very successful occasion for advertising Byelorussian culture. We participated in dancing, costume parade and selling of foods and Byelorussian crafts. BAZA helped us to prepare an exhibition of Byelorussian arts and publications. The festival was a huge success.

Our individual members were also very active. We were rehearsing with the younger kids every Saturday and were helping in the school program. During the winter months, one of our members took little initiative on her own and decided to enlighten a Central New Jersey



Young participants at the convention concert in Adelaide, Australia

As every year, the annual Folk Fair took place on November 4 and 5, in Chicago, Illinois. The Byelorussian community participated in this event, especially young people. This year, Miss Byelorussia was Sonia Ahalets.

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On November 20, the New Jersey branch of the Byelorussian American Youth Organization hosted a slide presentation on Byelorussia. The slides were shown by Professor Brush of Rutgers University. He is the chairman of the University's Geology department and was invited to show his slides by a BAYO members, Luda Rusak, who is studying Geography at Rutgers. The professor had traveled to Byelorussia for an international geography conference held in the So-

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High School with elements of Byelorussian culture. She visited the school several times and taught some Byelorussian dance steps and generalities about Byelorussia. Several weeks later the entire BAYO group went to West Windsor High School to model Byelorussian costumes representing various regions of Byelorussia. Several Byelorussian ladies demonstrated the art of weaving, embroidery etc., and showed slides of Byelorussia. Generally speaking, it was a busy and successful season.

George Kipel



Performing Lavonicha at the convention concert in Adelaide, Australia

viet Union in the summer of 1977. About fifty youth members and parishioners of St. Mary of Zyrovicy saw slides of Miensk and the surrounding countryside — Lake Narach, village scenes, and various Soviet monuments to which tourists are taken. Following the slide presentation, the youth presented Professor Brush with an embroidered Byelorussian album. Members of the BAYO also organized an exhibit at the church hall in which elements of Byelorussian culture and tradition were displayed during the evening. Refreshments were also served.

* * *

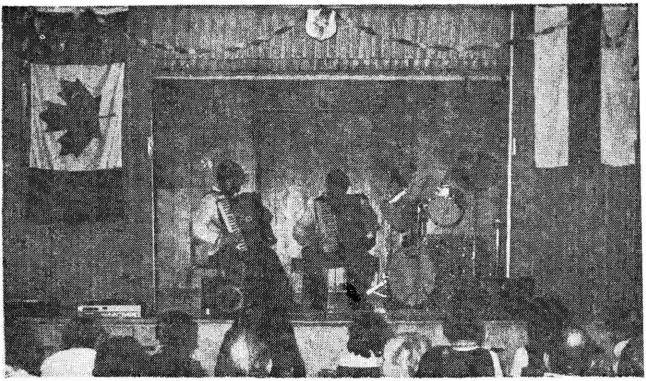
On January 7, the Byelorussian community in Melbourne, Australia was visited by youthful Christmas carolers who sang Byelorussian and English carols. After attending Christmas church services at the Byelorussian Autocephalic Orthodox Church, the carolers visited homes of Byelorussians with the traditional star.

* * *

During the third convention of Byelorussians in Adelaide, Australia, young people participated in most of the events. At the traditional Christmas Eve meal, Kuzia, on January 6, young people and children recited poems and sang Christmas carols. On January 7, at the convention concert, young people also participated by reciting poems, singing songs and dancing Lavonicha. They were: Andrew Bicanin, Kostia Bicanin, Peter Hrusha, Natalia Jaksa, Nina Jaksa, Sonia Jaksa, Anton Janowicz, Ana Kalesnikowicz, Paulik Kalesnikowicz, Julian Kondrusik, and Larisa Kondrusik.

* * *

During January, Raisa Stankievic, editor of **Byelorussian Youth,** visited Byelorussian communities in Australia. She attended the third convention of Byelorussians in Adelaide and visited Melbourne and Sidney. In Sidney, she was invited by young people for dinner to Sidney's Chinatown. During



Anton Chrenowski and friend playing Byelorussian melodies

dinner, the Byelorussian communities in the U.S. and the contribution of young Byelorussians were discussed. Since the topic was interesting, the evening became a very long one.

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On February 17, the Byelorussian American Youth Association of South River, New Jersey sponsored a Dinner-Dance at the Byelorussian Community Center. Music for dancing was provided by John Alchouski and his orchestra.

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Byelorussian Independence Day was observed at the Byelorussian Community Center in South River, New Jersey on March 25, with a festive program. A well prepared speech was read by Bob Cupryk, a student at Rutgers University and member of the Nioman Volleyball team. The Lanok dance group under the direction of Mrs. Vila Lewczuk performed Lavonicha.

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Byelorussian Independence Day was observed by Byelorussians in New York and vicinity with a Banquet at the Byelorussian Community Center in Brooklyn, on March 25. As in the past, the BAYO together with BAZA headquarters, BAZA New York and New Jersey sponsored this event.

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On March 25, the Byelorussian community in Chicago, Illinois and vicinity commemorated Byelorussian Independence Day with a festive program. The event was organized by the Coordinating Committee of Chicago. The proclamation from Governor James R. Thompson was read by Irene Ramuk. Nina Sankovich delivered a well prepared speech for the occasion.

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On March 25, the Byelorussian community in Cleveland, Ohio and vicinity commemorated Byelorussian Independence Day. Local Byelorussian youth participated in the festive program.

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On March 25, Byelorussians of Los Angeles gathered in order to observe the Proclamation of Byelorussian Independence. The program, which was attended by a large number of Byelorussians, was jointly organized by



Julianna Hrycuk, Paula Survilla and Hanna Survilla singing Byelorussian songs

BAZA, BAYO, and BCCA. The translated (into English) text of the Byelorussian Declaration of Independence was read by Karnella Najdziuk. Eugene Kazan delivered a speech for the occasion, and Anton Winicki and Victor Najdziuk recited poems.

***

On April 8, the Byelorussian community of Montreal celebrated Byelorussian Independence Day with a festive program. The artistic portion of the program was presented by the youth. Byelorussian poetry was recited by Greg, Helen and Larysa Chernowski. A rousing rendition of Lavonicha was played on the accordion by Anton Chrenowski, followed by Vasiliochki, in which Anton was accompanied by Greg Chrenowski on the drums. A melody of four Byelorussian songs was sung by Hanna Survilla, Paula Survilla and Julianna Hrycuk. The songs were: Ruchniki (Towels)—Duet by Paula Survilla and Hanna Survilla, Oj, Ty Nioman Raka (Nioman River) —Solo by Hanna Survilla, Clarinet solo by Paula Survilla, Oj, Rechanka, Rechanka (Small River)—Solo by Julianna Hrycuk and Lublu Nash Kraj (I Love My County) — Julianna Hrycuk, Hanna Survilla, Paula Surivlla.

Dear Ms. Stankievic,

Please forgive me for this extremely late reply. In your letter, you asked me about my family. My family came to the United States around the turn of the century, placing them in the first influx of Byelorussian immigration. My mother's father came from a village near Kleck, in the Minsk region. My grandmother was born in America, but her parents came from the Vilna and Minsk regions.

My father's mother was a native of the village of Kraseika, near Pinsk, in what used to be the old Hrodna "gubernia". I myself am a native New Yorker, and my family moved here only four years ago.

Lately I have been active in the Treasure Island 4-H Club, an educational youth organization. Through its program I have been working on a Heritage Appreciation project, and it is in this way I am interested and involved in my own personal Byelorussian studies.

Besides learning about the history, culture, and heritage of my people, it is my sincere hope I will one day be able to learn my ancestral language, Byelorussian.

I haven't received any word from Mr. Azarko yet, most likely because there isn't a BAYO chapter in Florida — in fact, there are not many Byelorussians in this state. But I hope I will still be able to join.

Byelorussian Youth is an excellent periodical. It is interesting and informative, and one of the best examples of the Byelorussian press in America.

I hope that you and the Byelorussian American Youth Organization are successful in all you do in the bright New Year ahead. I hope to hear from you soon.

Sincerely yours,
Gregory Orloff

THE "YOUNG" ONE

Sometimes,
when events do not happen
as they should — or
as you wish they would

When
love is not enough
to bring you through the day

Think this thought
It is the only way
for without dreams
all things end,
and, nothing can begin . . . . .

Rahnieda-Eva Zemojda

ДА НАШЫХ ПАВАЖАНЫХ ЧЫТАЧОЎ

На першай бачынцы часапісу ,,Беларуская Моладзь" стаіць № 4 (50). Гэта абазначае, што ён, нумар 4-ы, выходзіць вось ужо шасты раз, а лік 50 гаворыць, што ён наагул выходзіць 50-ы раз, калі лічыць ад пачатку выхаду першага маладзежнага часапісу ад 1959 да 1966 году. Калі часапіс ,,Беларуская Моладзь" пачаў выходзіць увосені 1972 году зь ініцыятывы самой моладзі, дык гэта з чаргі 24-ы нумар часапісу. Гэта моладзь, бальшыня якое народжаная ўжо ў ЗША, выказала зацікаўленьне да пазнаньня свае спадчыны. Каб ня траціць цягласьці з пачынальнікамі часапісу, захаваны быў і назоў ягоны — ,,Беларуская Моладзь", а лік нумароў фігураваў на першым нованароджаным нумары часапісу 1(27), бо 26 папярэдніх нумароў выйшла ў часе ад 1959 да 1966 году.

50 — гэта сьціплы лік, але ўсё-ж стварае пазытыўную пэрспэктыву на будучыню. І хоць за апошнія блізу 7 гадоў мы мелі пэрыяды роськвіту, узьлёту, але, нажаль, і застою, усё-ж хочам глядзець у будучыню аптымістычна. Той факт, што тыя пачынальнікі новае зьмены ўсё яшчэ працуюць пры часапісе, і тое, што грамадзтва ня толькі сваё, але й Амэрыканцы ацэньваюць часапіс наш пазытыўна, дазваляе нам спадзявацца, што будзе ён жыць і надалей. Найбольшай загрозай для існаваньня часапісу ёсьць матарыяльныя нястачы. Абмежаваныя нашыя магчымасьці ладзіць прыбытковыя імпрэзы, бо кошты найму залі й аркестры часта перавышаюць прыбытак. А кошты друку ўсьцяж растуць, падобна як і кошты за клішы й паштовыя аплаты. Аднак дзякуючы дапамозе нашых дабразычліўцаў, якім мы бязьмежна ўдзячны, часапіс, мусім верыць, будзе існаваць.

Раіса Станкевіч
Галоўны Рэдактар Часапісу

За час ад выхаду часапісу ,,Беларуская Моладзь" Год 6. № 2, 3 (48-49) да сяньняшняга дня на часапіс у касу адміністрацыі паступілі наступныя грашовыя ахвяры і падпіска: А. Трусаў (ад суродзічаў у Францыі) — 125.50 дал., Я. Сурвіла — 50 дал., М. Грэбень — 30 дал., Я. Арцюх — 15 дал,. Ч. Найдзюк — 14 дал., Б. Данілюк — 10 дал., К. Каляда —10. дал., К. Шэлест — 10 дал., Г. Архацкі — 5 дал., П. Міpановіч — 5 дал., П. Нягода — 5 дал., А. Савёнак — 5 дал., А. Харавец — 4 дал., К. Міpановіч — 4 дал.

Разам — 292.50 дал.

Ахвяры перададзеныя Раісе Станкевіч на часапіс суродзічамі ў Аўстраліі: Я. Качан — 30 дал., М. Нікан — 30 дал., М. Антух — 20 дал., др. Я. Малецкі — 20 дал., М. Скабей — 10 дал., А. Папярэчная — 5 дал., П. Трысмакоў — 5 дал., М. Бурнос — 2 дал., Э. Яцкевіч — 2 дал.

Разам — 124 аўстр. дал. або 141.36 амэр. дал.

Усяго разам — 433.86 дал.

Усім ахвярадаўцам і нашым падпішчыкам шчырае беларускае дзякуй. Асаблівая падзяка суродзічам ў Францыі і тым нямногім нашым дабрадзеям, што стала ахвяроўваюць на часапіс большую суму, чым і спрычыняюцца да існаваньня часапісу.

Рэдакцыйная Калегія